

with his wealth, with his character, is to throw them into the scale of the argument, and make pro-slavery prejudice kick the beam.

I want to say another thing. I do not believe in the argument which my learned and eloquent friend THEODORE PARKER has stated in regard even to the *courage* of colored blood. It is a hazardous thing to

carried his testimony in behalf of the poor slave due to his dying bed, and left it unimpaired behind him when he departed. He was highly esteemed throughout the circle of his acquaintance as an honest, upright and kind-hearted man. He had suffered from pulmonary disease almost from childhood, being so often or twice, years ago, brought by it to the brink of death. He was his last sickness with exemplary patience and fortitude, leaving as his final request that Charles C. Burleigh should be invited to speak at his funeral; which was carried happily into effect.

DIED—In Blackstone, March 27th, SARAH EARLE, wife of HON. JOHN MILTON EARLE, of Worcester, aged 58 years.

Thus has suddenly passed to the Spirit-land, on the brightest, purest, loveliest spirits ever tabernacled in earthly form—a model wife and mother—an steadfast and most efficient friend of the Anti-Slavery cause, whose loss is irreparable—and greatly home and beloved by all who knew her.

POETRY.

For the Liberator.

SENSIBILITY AND PRINCIPLE.
The human heart two lovely sisters sway;
Blest those who their united rule obey!
And in that countenance immediate play
Smiles, bright and beaming as the sun's glad ray!

The elder, Sensibility, how clear
In her soft aspect smiles and tears appear!
Her sweet, benignant features quick express
The joy she feels in others' happiness.
And in that countenance immediate play
Smiles, bright and beaming as the sun's glad ray!

But, at the sight of wrong, or pain, or woe,
Her tears of pity sympathetic flow,
And, like a drooping flower, she weeping bends,
As fair, as helpless, o'er her suffering friends.

The younger, Principle, behold her stand
Calm and unmoved, with gesture of command!
Courage and firmness in her look appear,
She fears her God, and knows no other fear.
No base expediency her actions sways;
Justice and Truth her ready steps obey.
A trusty guide thou ever wilt be found;
Make her the mistress of thy willing mind;
But be her softer, gentler sister's part
To prompt each kind emotion of thy heart;

Tenterden, (England.) JANE ASHBY.

HANNAH BINDING SHOES.

A Rhyme of the Bay State.
BY LUCY LAMSON.

Poor lone Hannah,
Sitting at the window, binding shoes!
Fed, wrinkled,
Sitting, stitching, in a mournful mood,
Bright-eyed beauty once was she,
When the bloom was on the tree:
Spring and winter
Hannah's at the window, binding shoes.

Not a neighbor
Passing on or answer will refuse
To her whisper,
Is there from the fishers any news?
Oh, her heart's afloat with one
On an endless voyage gone!
Night and morning
Hannah's at the window, binding shoes.

Fair young Hannah,
Ben, the sun-burnt fisher, gaily woo,
Tall and clever,
For a willing heart and hand he sues:
May-day skies are all aglow,
And the waves are laughing so!
For her wedding
Hannah leaves her window and her shoes.

May is passing;
Mong the apple buds a pigeon coos;
Hannah shudders;
For the wild south-wester mischief brews
Round the rocks of Marblehead;
Outbound bound, a schooner sped.
Silent, lonesome,
Hannah's at the window, binding shoes.

'Tis November;
Now as tear her wasted cheek bedews,
From Newfoundland
Not a sail returning will she lose,
Whispering, hoarsely, 'Fishermen,
Have you, have you heard of Ben?'
Old with watching,
Hannah's at the window, binding shoes.

Twenty winters
Bleach and tear the rugged shore she views.
Twenty seasons
Never one has brought her any news.
Still her dim eyes silently
Chase the white sails o'er the sea.
Hopeless, faithful,
Hannah's at the window, binding shoes.

THE LITTLE MOLES.

BY CHARLES MACKEY.

When graying tyrannical offenses,
Or angry bigots from
When rulers plot for selfish ends,
To keep the people down;
When statesmen form unholy leagues
To drive the world to war,
When knaves in palace intrigue
For ribbons or a star;
We raise our heads, survey their deeds,
And cheerfully reply,
Grub, little moles, grub under ground,
There's the sunshine in the sky.

When canting hypocrites combine
To curb a freeman's thought,
And hold all doctrines undivine
That hold their canting naught;
When round the narrow pale they plod,
And scornfully assume
That all without are cursed of God,
And justify the doom;
We think of God's eternal love,
And strong in hope reply,
Grub, little moles, grub under ground,
There's the sunshine in the sky.

When greedy avarice wields the pen
To please the vulgar tongue,
Depict great thieves as injured men,
And heroes of renown—
Pander to prejudice unclean,
Apologize for crime,
And dash the voice of the mean
With flattery like slime;
For Milton's craft, or Shakespeare's tongue,
We blush, but yet reply—
Grub, little moles, grub under ground,
There's the sunshine in the sky.

When men complain of humble kind,
In misanthropic mood,
And thinking evil things, grow blind
To presence of the good;
When, walked in prejudice strong,
They urge to fast or wrong,
For going wrong before;
We feel the truth they cannot feel,
And smile as we reply—
Grub, little moles, grub under ground,
There's the sunshine in the sky.

THE WORD.

BY SAMUEL LONGFELLOW.

O, Word that broke the stillness first,
Sound on it and never cease,
Till all earth's darkness be made light,
And all her discord cease;
Till veil of woe, and clank of chain,
And brute of battle still,
The world, with thy great music's pulse,
O, Word of Love! be thrilled;

Till selfishness, and strife, and wrong,
Thy summons shall have heard;
And thy creation be complete,
O thou Eternal Word!

(Christian Inquirer.)

The Liberator.

LETTER TO A CHRISTIAN CHURCH.
Recently Established in the West.

DEAR FRIENDS:

Those who seek to make progress, and to aid the progress of others, in the Religious department of human welfare, without discarding reason, or subordinating it to some form of authority, have entered upon a task, not only full of difficulty in itself, but certain to be crowned with such factitious difficulties as the ministers and allies of superstition can create, among which will always be the calumnious reproach of being enemies to religion.

This results from the fact that the thing taught as religion by those who make their livelihood of teaching it, and which is thoughtlessly accepted as religion by churchlings and worldlings alike, consists, in great part, of superstition, which always recognizes reason as its most deadly foe.

Every form of religion professed by Jews, Mohammedans and Pagans contains truth mixed with its error; every form of religion popularly recognized as Christian contains error mixed with its truth. The way, in both cases, to distinguish the error, and thus to prepare the way for its rejection, is to subject the whole system to free examination by reason.

Men claim to be favorably distinguished from the brutes by the possession of reason, and trust in it, as if not an infallible guide, at least their best guide, and one expressly given by their Creator to fulfil that function, and thus the appropriate arbiter in the most important, as well as the most trivial, affairs of life. They bestow high eulogies on this eminently distinguishing characteristic of the human race—claim, as the result of its exercise, all those achievements in art, science and literature, which distinguish the civilized man from the savage—and judge of the soundness of any new scheme or idea by comparing it with 'the dictates of reason.' An acute thinker has defined 'common sense' to be 'reason, acting reasonably.'

But, strange to say, those who, in lands called Christian, are popularly recognized as teachers of the Christian religion, not only claim entire independence of reason in regard to the things which they teach, but reject the arbitration of this faculty, declare it an unsafe guide, and stigmatize it as 'carnal' reason, tending to mislead and ruin those who look to it for guidance in religious matters.

Still more strangely, men who are reasonable and discreet in their business transactions, and who would be shocked at the idea of discarding reason from the other affairs of this world, are so imprudent as to receive statements utterly contrary to reason in relation to their religious interests and duties, and so thoughtless as to accept, as a satisfactory explanation and justification of the demand thus made upon their credulity, the statement of the clergy that the matters in question are above reason.

No doubt there are things above or beyond reason—things which reason cannot reach, much less comprehend or comprehend. But of the things which reason can reach, comprehend and decide upon, there are two classes; one, of things plainly discerned to be in accordance with reason—the other, of things plainly discerned to be in opposition or contrary to reason. The class of things plainly discerned to be contrary to reason is of course entirely different from the class which is *incomprehensible*, because above reason.

We know not why the same influences of light, heat and moisture, acting upon a rose, should make its calyx green, its petals red, and its anthers yellow. This seems to be beyond and above reason.

On the other hand, examining by reason the proposition that two and two make four, we find that it is certainly so; again, examining by reason the propositions that one is three, and that three are one—that a water is flesh and blood—and that the character of an infant is improved by a parson sprinkling water upon it—we find that these are certainly contrary to or opposite to reason; and we say of these last, not that they are mysterious or incomprehensible, but that they plainly comprehend them to be absurd. It is necessary to guard against the attempt which priests always make to confound this class of things with the class just mentioned.

If you assume the right of following, yourself, and indicating to others, ideas of religious duty materially varying from the creeds of the popular sects—and especially if you demand a religion in conformity with every system, and each part of every system of religion which shall be presented for your acceptance—and most especially, if you so claim the relation of beloved children to an ever-present and ever-loving Father as to dispense with the mediation of a priestly or clerical class in bespeaking his favor, and to demand proof of their assumption that they are God's special ambassadors, that their Bible is preeminently His Word, and their Sabbath preeminently His day—you will of course be denounced by that class as impious and dangerous persons. But, long before undertaking this task, you will have learned that reformers in religion, interfering with that class by the dominant priesthood, have always met with rejection at their hands, and also, that 'it is a small thing to be judged of men's judgment.'

The existing leaders in a religious institution that has become popular always desire, and always provide, if they do not find it established, some 'outward and visible sign,' which shall announce the true believer to the rest of mankind by some method more obvious to every grade of capacity, and requiring less time and trouble for its manifestation, than the natural method of conforming his life to his ideas of duty. They want a 'turning ticket,' which, on the journey of life, as on a railroad, may be exhibited to whoever inquires, and recognized as sufficient evidence that the holder is 'all right.' They want the credit of true discipleship for themselves and their followers by some process more summary than the rule which Jesus gave—'By their fruits ye shall know them'—and instead of performing every duty of life, small and great, in the manner which religion requires, and patiently waiting for this evidence to have its appropriate effect, they manufacture a set of outside observances—such as public prayers, sacraments, sabbaths and fast-days—and try to make them pass current as preeminently religious acts, and as satisfactory evidence of a religious character in their performer.

Those who seek to reform the religious system of their time, as soon as they attain number or consequence sufficient to attract public notice, are immediately beset by the same temptation. Long time and patient waiting are necessary before a world, absorbed in its own business and pleasure, will recognize, among obscure and unpopular persons, a better life than their own, or that their neighbors were wont to lead, or will trace that better life to its source in better principles. And those who see the popular error, and the appropriate remedy, and the immense advantage that would follow a general adoption of their new ideas, find it very hard to wait for this long and tedious process. But no part of their function as reformers is more important than a steady resistance to this temptation. No one item of the lesson that the world needs, and that they can give, is more important than the patient trusting to their lives to make known their true characters, and the steady abstaining from all attempts to manufacture a system of signals which shall pretend to convey this evidence, either to God or man.

The popular religion pretends, and undertakes, to do both these absurd things. It not only presents to the world a set of outward observances, and claims for them the credit of true discipleship, but it also attempts to manufacture a system of signals which shall pretend to convey this evidence, either to God or man.

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but it hangs out these empty signals to God also. Its teachers admit (in words) that God reads the heart, and knows, without being told, what is in every man—and also admit (in words) that 'true religion' is undefiled before God, even the Father, is this, to visit the faithless and widows in their affliction, and keep himself unspotted from the world; but, instead of acting as if they believed these things, and instead of practicing the obedience which they profess, they invent and practice periodical ceremonies for the purpose of informing this all-seeing and heart-searching God what are their religious sentiments; they set apart a day of the week, and call it God's day, as if he had no claim upon the six remaining days; they set apart a house from the town, and call it God's house, and exhort their fellow-men to go up there 'into His presence,' as if the Omnipresent were more there than elsewhere; and, being assembled, on that day and in that place, with an elaborate ceremonial of hands, eyes and knees, with the aid of water, bread and wine, they make signs to God which they wish Him to recognize as their 'soul's sincere desire,' an observance which, if it does not communicate new intelligence to the Searcher of hearts, is of no use whatever, to God or man, but a waste of the time they might so profitably employ in duty or recreation.

I beg you, dear friends, to be especially careful to avoid this error and folly. Honor God by practically assuming that no life is pleasing to Him but in proportion to its efforts to secure the welfare of His creatures; and by further assuming that he will infallibly recognize the fitness of such a life, as it passes on from day to day, and understand the motive from which it proceeds, and insure the fulfillment of its appropriate result without your going to an appointed place, to tell Him of it. And if priest or parson shall take it upon himself to say that such a spending of the life that now is is a culpable and dangerous neglect of that which is to come, tell him that, just as surely as a scholar will best prepare himself for the next class by thoroughly devoting himself to the actual studies of the present, just so surely will every man and woman best secure the welfare of the next stage of existence by a faithful attention to the daily, ordinary duties of the present.

The division of life which we pass in these mortal bodies is too short to be wasted—too serious to have any part of it diverted from solid use to mere show and pretence—and too valuable, alike in its labor and rest, its work and play, to be neglected while we attempt to peep into the recesses of the next mansion that the universal Father has provided for us, and to meditate (however solemnly) on what we shall find when it shall please Him to call us there.

You will not, of course, consider the criticism which I have here made on the empty ceremonies known as 'Public Worship' as implying any objection to the giving of public religious instruction. The community greatly need a teaching which will enable them to distinguish between religion and superstition. The popular ideas and customs make Sunday the most convenient day for preaching, lecturing, or public discussion on religious subjects. That day, of course, like all other days, should be made *useful*, either by labor, recreation, or rest; but, considering the erroneous ideas which are systematically circulated by the clergy, and, to so great an extent, accepted by the people, our Sundays, for the present, can hardly be more usefully occupied than in explaining the difference between religion and superstition; in showing that obedience to God, by a fulfillment of the various duties of life, great and small, as they arise, is the best and most acceptable worship of God; that the empty formulas and ceremonies which it is customary to offer to Him as 'worship,' in what are called religious meetings, cannot, in the nature of things, be acceptable to a Being who reads the heart, and judges, as He directs us to judge, of a tree by its fruit; that pious talk and gesticulation, and complimentary truisms, however solemnly presented, having no use, considered as an offering to God, have therefore no fitness; that they are equally inappropriate, whether offered as a substitute for real obedience or in addition to it; and that they are thus at once a waste, and a misuse, of the time which has been given us to make into useful life, and for whose right and best use we are responsible.

Your friend,
CHARLES K. WHIPPLE.

GOOD BREAD.
Good Bread, How to make it Light without Yeast or Powders, Receipts for Plain Cookery, Hints on Health, &c., is the title of a little work recently issued by William Hunt, 18 and 20 Lagrange Place, Boston. This is really a valuable book for every housekeeper. It contains some thirty valuable recipes for really plain cookery, and though a small book, costing only ten cents, is of more real practical value to the housekeeper than any of the larger works which have appeared on this subject. The great fault of books on cookery generally is, that they are not practical; there are few receipts which can be used by ordinary housekeepers in every day cooking; even books which have given directions for reformed cookery have been of this unsatisfactory sort. 'Christianity' ought certainly to be introduced into the kitchen; but the kind which some reformers have sought to introduce is like the popular Christianity of the churches, too expensive to be indulged in by the masses. In the book recently issued by Mrs. Horace Mann—e. g., there is hardly a receipt which does not involve the use of cream. This is undoubtedly a pleasant enough kind of 'Christianity' for those who live in regions where this article is abundant, but altogether too rare and costly for most localities. The little book before us, however, gives what it purports, Receipts for Plain Cookery, not one of them requiring the use of eggs, butter, cream, sugar, or any other ingredients of the sort.

The great merit of the book, however, and that which we wish to call particular attention to, is that it teaches us how to dispense with the use of yeast, salt, and all like substances, and to make light, delicious bread with positively no ingredients but simple flour and water. This may seem incredible, but from actual trial we can assure our readers that this is so, and what is more, this bread may be eaten hot as well as cold, even by the most delicate dyspeptic. This is a discovery, the importance of which to the health of community cannot be overrated, and we urge upon all those who are desirous to have good wholesome bread, to notice the advertisement which will be found in another column of *THE LIBERATOR*.

MR. HASSALL'S CLOSING SERMON.
Haverhill, March 2, 1858.
EDITORS OF THE TRAVELLER:—Last Sabbath afternoon, a very large audience gathered to hear Rev. Mr. Hassall, late pastor of the Unitarian Society, deliver his closing sermon. Every seat in the Church was filled, and every standing place occupied, while many were obliged to go away without gaining an entrance. The speaker selected for his text, Psalms: 40th chapter, 10th verse, and proceeded to remark that two years since he had entered upon the duties of pastor of the Society, though not without some feelings of distrust and lack of entire confidence in the congregation. He had lived long enough and seen enough of the world not to have his feelings mixed with the contemplation of the change. He was attracted here by the promising appearance and the prospect of occupying a free pulpit. And, though not knowing fully the practical and theological sentiments of the Society, he accepted their invitation, though not without some fears, which the result proved were not entirely groundless; yet he did not regret the step. Within this time a change has come over them, and they now refused to sustain him, partly on account of a division, and partly on account of the financial pressure, which decision, he had been told, was the best compliment they could pay him; and viewing it in that light, he gratefully tendered them his sincere thanks for it.

It was by no act of his that he came here; he preached one Sabbath here, and a committee waited on him in the evening to enquire if he would accept of an invitation to settle over the Society. He asked them to consider on the subject, at the same time assuring the committee that he could not occupy a more secular pulpit, but must take his whole soul with him, and speak against error and corruption, whether it be of a sect, or a political party, or any form of wrong existing in society. He preached this view before a normal, invited right-minded audience, in which he discussed the general subject of more secular pulpit, but must take his whole soul with him, and speak against error and corruption, whether it be of a sect, or a political party, or any form of wrong existing in society.

He was asked if he thought of Theodore Parker, or which he answered by saying that John W. Whitfield was once asked if he expected to see Whitfield in heaven, to which he replied, No; for the reason that he would be so near to the throne of God. Though disagreeing with Mr. Parker in many things, he had the highest estimate of his integrity and purity of character, and would gladly exchange with him.

With this light, the Society invited him to become their pastor, with only one dissenting vote. In his installation sermon he rejected the doctrine of the immortality of the soul, and the doctrine of hell, and the popular doctrine of hell, at the same time assuring them that no attachment to Unitarianism would lead him to endorse what seemed to him to be an error in that theory.

He soon heard that he was no Unitarian, which led to the mistake he had made in his congregation. Had he dropped into a nest of crows that could sing only one song, which he would be required to sing in with? Had he dropped into a box with but one narrow aperture through which he could gaze only on the Unitarian God? What would he have done? He would have preached now, with tenfold earnestness, because he believed it to be truth. He had been found fault with for declaring the Orthodox God to be worse than the devil, but he was ready to repeat this, and to prove at any time that the God of the Christian creed, who, with the power to make it otherwise, with the foreknowledge that enabled him to foresee the result of his plans, should ordain the infliction of endless torment upon finite creatures, is infinitely worse than any being called the devil. This was plain Saxon—one of those extremes that stick, and shock like the crack of a rifle. If it was sin for him to call things by their right names, and use strong language, he pleaded guilty, but would only pledge himself to amend by speaking stronger.

He had been complained of for being too radical for the pulpit. He thought the pulpit the place to speak, and his radicalism was of that kind that has a tongue and will speak, just as the deacon would sing.

He thought the pulpit the place to speak against the sin of making merchandise of men, and proclaim that there is a higher law than that of the nation. He had been charged with tearing the Bible to pieces; this he denied with emphasis, and said the idea had its origin in ignorance on the one hand, and malice on the other. He believed in inspiration contained within the Bible, and as speaking in the entire universe. He must be honest, and he would preach against what he believed to be tradition and superstition, which lays at the bottom of polygamy in Utah, slavery as it exists in the nation, and the doctrine of endless torment.

Ministers, he believed, were generally employed to build up a sect, a society, and to preach the truth as it is in Jesus Christ. He ventured to say that not a congregation in town would prosper in numbers under the preaching of Christ himself.

The great object with sects and societies is to check progress, and to keep the people in the old rut, and to prevent the danger of bursting societies and sects. There is so much danger of this bottle bursting, that in many instances the business of ministers is to act in the capacity of mere bottlers. He hoped that his labors had not been confined to the opening of the bottle, but that he had contributed towards sustaining Mr. Hassall in the pulpit.

At the close of the services, a long meeting of the congregation was held, and resolutions passed, expressive of confidence in Mr. Hassall, and of hearty sympathy in regard to his unyielding freedom of speech for the truth. There was not a dissenting vote. A committee was appointed to meet on the week that the friends were willing to contribute towards sustaining Mr. Hassall in the pulpit.

Noes.

From the Anti-Slavery Standard.

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He thought the pulpit the place to speak against the sin of making merchandise of men, and proclaim that there is a higher law than that of the nation. He had been charged with tearing the Bible to pieces; this he denied with emphasis, and said the idea had its origin in ignorance on the one hand, and malice on the other. He believed in inspiration contained within the Bible, and as speaking in the entire universe. He must be honest, and he would preach against what he believed to be tradition and superstition, which lays at the bottom of polygamy in Utah, slavery as it exists in the nation, and the doctrine of endless torment.

upon an equivalent to an attack upon the ideas they represent, their use becomes idolatry. Just so the employment of the Bible, as a means of communication, is idolatry, and the moment it is reversed simply for itself, and a detraction of it is considered as a detraction from God, its reverence becomes idolatry.

Orthodox views of the Bible have sadly interfered with the progress of moral reform. All its parts are equally inspired and infallible, then the words of Him who spoke as never man spoke are of no more authority than the crudest conceptions of the Epistles, or the most anthropomorphic representations of the Pentateuch; and in accordance with the hermeneutical rule, that the general must be explained by the specific, the profound and universal principles of the Sermon on the Mount must be modified by the semi-barbaric institutions of Moses, and the illogical reasonings of Paul. In this way the Bible has been made an obstacle in the path of reform; and some of the foulest errors of barbarism have been perpetuated and upheld in Christian communities. There can be no question with a candid mind, that the Scriptures, taken as a whole, contain more numerous and explicit sanctions of slavery, wine drinking, polygamy, tyranny and war, than can be found in any other book. The New Testament is as authoritative as the New, their practice ought to be regarded as right.

This view is the one which their advocates in all ages of Christianity have assumed. The friends of peace have always had Joshua's sword hurled at their heads; our fathers, in the Revolution, were morally combated with St. Paul; the strongest arguments against the temperance movement were drawn from the Bible, and urged by Orthodox ministers; the Mormons cover their sin of a dozen evils with chapters from the Book of Lehi; the supporters of slavery lock the chains around their victims with divine precepts and infallible cures. It is in vain to say that the Bible's commands in reference to these sins were accommodations to a peculiar state of society, and that they were to be applied to a more advanced state of civilization. Poor, weak, human reason! sit in judgment upon a Book, every word of which is infallible! Right and wrong are eternal principles, the same in Judea as in America, with Moses as with Christ; and God can know no accommodation inconsistent with absolute truth.

From the Anti-Slavery Standard.

A NOVEL AND INSTRUCTIVE SIGHT.

The New Orleans Picayune, in reporting the proceedings at the celebration in that city of the forty-third anniversary of the Battle of New Orleans, has, in its issue of the 20th inst., published a very interesting and instructive article, which we here reproduce.

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WOMEN'S TEMPERANCE REFORM.

The women of Fredericksburg, Ohio, have followed the example set in several towns and villages in the State, and initiated a Temperance Reform that will be long remembered, whether lasting or not. For the time being at least, they have accomplished what the law had failed to do—stopped the indiscriminate sale of liquor in that town to all who called for it.

The Holmes County Republican gives the following account of the affair:

'About fifty women assembled; being armed with axes, hatchets and other weapons suitable to the successful prosecution of the war they were about to engage in, and led by a couple who had drunk husbands, they marched first to the grocery of a Mister Porter, where every vessel containing liquor was described was speedily demolished. Next they went to Lawrence's, and from thence to Smith's. At each place